IN EXCELSIS.

The Worship of God in the Churches Yesterday.

Sermons and Lectures by Beecher, Chapin, Hewitt, Chamberlain, Rogers, Hillard, Aikmen, Corey and Other Divines.

Laying of a Corner Stone at Newark, N. J.

The services in the metropolitan churches yestereny were not marked by any pecu liar or unusual features, either in the gen-eral character of the discourses or their appitcation. The attendance at the morning devotions was notably large, but the evening service were not so well attended, doubtless in consequence of the disagreeable weather. In all the Catholic churches it was announced that the subscription for the new year to the New Cathedrai Fund amounted to about \$80,000—a very gratifying ex-bibit. Below will be sound reports of a large variety of discourses, which are at once unique and applicable to the times.

Self Control-Sermon by the Rev. Henry Ward

Heecher.

This church was yesterday, as usual, crowded to the doors. The Rev. Mr. Beecher took for his text Romans val., 28-"And we know that all things work ter of Romans was the great centre of spiritual and Christian doctrine; it was the evolution of the thought of the divine nature and the great fountain of moral tilea. After some general observations on that subject the reverend gentleman proceeded to dinte at some length on the self-control-ling power of mankind. He showed that it struggle successfully against all temptations, however strong or insidious. He instanced the case of a prize fighter in training for a pugnistic encounter, as an example of the great power of human endurance. Such men were not generally possessed of much moral culture or refined quanties, yet when preparing for their battles they conquered their desires, abandoned for the time their depraved their desires, and with an iron will restrained their of much moral culture or refined quanties, yet when preparing for their battles they conquered their desires, abandoned for the time their depraved associations, and with an iron will restrained their otherwise violent pussions. Yet while men should strive to vanquish the temptations that surrounded them there should nevertheless be no want of force on their part, for by men's own energy were they made strong. Men having intense convictions in regard to the great affairs in life were likely to succeed. Adverting to the influences of public sentiment, the reverend geniteman explained that they not unfrequently acted as a drawback on Christian life. Public sentiment was slient, yet powerful. Like natural law, working day and night, it was far more powerful than a more noisy apparatus. Men became better or worse unconsiously, and so it was always unsafe for a man, no matter how good he was, to keep bad company. Notwithstanding all the dangerous influences which somethought surrounded public sentiment there were men who found a way to elude public sentiment by the eddies which characterized it. Now, it was held by men, both in the high and the low spheres of of life, that public sentiment marred their renigious progress. Professional men and others would contend that no man could follow their business, whatever it might be, and succeed and at the same time lead a Christian life. The lawyer, the merchant, the mechanic, the shipbuilder, the master mason, in fact, men of every grade, substantially asserted that, to be sure, it was a very fine thing to be good, but no man following their pursuits successfully could be a Christian in the proper sense of the term. That was nothing short of bedig a declaration of indelity. In the next place, there were bilinding temptations peculiar to individuals, and which they were under the impression were irresistable. But there were considerations against all the arguments brought to bear upon that susject. The will was the grand controlling bower. If was possible for a man to-overc

CHURCH OF THE D VINE PATERNITY.

Existence of an Overruling Providenceence Not Opposed to Religious Truth.
At the Universalist church, corner of Forty-fifth

there was an overrifting Providence directing and governing according to the dictates of lilimitable wisdom. An analysis of man's own heart and experience lilustrated and established this truth. Two influences acted on every man's life. One was the result of his own volition, his desires, his thoughts, his deeds. These we're, to a large extent, in his own control, but how little did man's mere wishes and action determine his lot and future!

What is the controlling power? Some called it by the inexorable, incomprehensible and unconsciable name of fate; others had it that it was chance; and some the result of blind material force in its indefinite action. With an expression of pity for the fatalist, and an allusion to the beauty, order and harmony of the universe which confounded the credulous believer in chance, he pointed out that the universe which confounded the credulous believer in chance, he pointed out that the universe which confounded the credulous believer in chance, be often material force or divine intelligence. Some men of science believed that the mysteries of knowledge, as they gradually unfolded themselves to man's comprehension, were immical to relutions truth and rial force or divine investigates of knowledge, as science believed that the mysteries of knowledge, as they gradually unfolded themselves to man's comprehension, were infinited to religious trath, and showed it to be baseless, if not an imposture. That he was prepared to deny, No department of knowledge had produced a set of principles and theories which could be set up with any confidence against the truths of revelation. The principles of astronomy were better known than those of any other science, and the inferences from them led to predictions which had an admirable fulfilment. Yet the developments of that very science and the wonders and glories of the neavens which it sets forth really only declare the glory which it sets forth really only declare the glory ble fulfilment. Yet the developments of that very science and the wonders and gleries of the heavens which it sets forth really only declare the glory of God, as was said by the psalmist thousands of vears ago. In the social world at was the same, the principles of all the ages always showing that the Church of the Lord shall stand.

The Foor and Rich Socially and Nationally Considered—Sermon by Rev. C. M. Butler, of Philadelphia. At this elegant place of worship, Madison avenue

and Forty-second street, the Rev. Dr. C. M. Butler, of Philadelphia, preached last evening to a large congregation in behalf of the charitable institution known as the "Shepherd's Fold." The reverend gentleman took his text from the book of Proverbs xix., 4:-"But the poor is separated from his neigh or." This was spoken by Solomon in a manner of reprehension, it being the separation of the classes that he condemned. The poor in society out off from its aid are compelled to use entreaty, and the cich answer the appeals abruptly. This kind of separation arises from sheer selfishness and heartlessness of human nature. The theory is "let each man take care of himself." Some seem to suppose that if a man is poor it is his own fault, sud that those so situated are the representatives of seecit. Others, looking a little nigher, argue that it is an equality intended and ordained. This is neartiess philosophy. Yet another class a thoughtiess and merry class, wholly ignorant of the poor in the world, seldom meeting them, but when in contact with them turn a deaf car to their appeals, declaring that "it is too bad there are so many in poverty, but they cannot help it." Although at times interested in their behalf and give liberally of their wealth, the though is quickly banished from their minds, as it disturbs their usual placid composure. The laws of brotherhood are the laws of God. The soul demands that he rich and poor should not be separated, but should be neighbors. Christa' redemption and the example of the life teaches a holy union. Without the poor how hard would be the heart of the rich; and if the poor had not the rich now dreary would be their lot. Mutual labor and consolation advances our temporal structure. Were it not so society would revert to barbarism. In communities the same fraternal effects should exist. Where there are no offices of kindness, no respect extended to the poor, there is social yottenness. It is a sacred right withneid, a burning wrong, and payes the way to an explosion terrible in its nature, God's temple of justice is in this manner made a paiace of anarchy. There is also a secial separation of the rich and poor and that those so situated are the representatives of

which arises from want of wealth, taste and education. This reparation is a national weak-ness. The feelings engendered and flowing from this matter of expression causes the oppressed to be ever ready to war stainst what they hold is a great wrong. Hence cornes the dreams of socialists and the dreams of the disorganizers of church and State. The sympathy, aid and intercourse that should exist between the rich and poor must be objects of legislation, preparing the way by the education in public and Sunday Schools of children, who can be taught to build up the social fabric, not to stand and pull it down. Patriotism and true religion call for the sympathy of all rich toward the poor.

An eloquent appeal for the children now in charge of the Shepherd's Fold, concluded the sermon, when a collection was taken up on behalf of the charitable work and a handsome sum realized.

CHURCH OF THE STRANGERS.

God's Mercy and Plenteons Redemption-Sermon by the Rev. Dr. J. Ralston Smith Secretary of the American Bible Society. The large chapel of the University, Washington square, where the congregation of the Church of the Strangers worship, was well filled yesterday morning to listen to the Rev. Dr. J. Ralston Smith, Secretary of the American Bible Society. After the usual preliminary services the reverend sentieman se-lected as his text, Psalm cxxx.. 7— For with the Lord there is mercy, and with him is plenteous re-The thoughtful observer of nature, said the doctor,

The thoughtful observer of nature, said the doctor, is impressed with the immensity of God's works. A seed no larger than a grain of sand enlarges into a germ of great beauty. That which seems diminuitive in one view, becomes often times, in the processes of nature, very great, as it reflects the boundless character of God's resources. Loos where you will there is found more than royal munificance from God, whether in the earth beneath us, in the mountains, oceans and valleys about us, or in the great heavens above, where constellation after constellation move with harmony in infinite space. If such be nature, what then must be redemption? It is the pillar of all that is divine. Here are depths never fathomed, heights never ascended, breadth never yet measured. The text suggests, first, "that its plan of plenteous redemption is seen in the provisions which God has made to secure it." We dare not look into the designs of God as we would analyze the measures of men; yet there will be found for all His works a philosophical reason, an adequate reason to meet any and every case. The free expenditure of nature's wealth, in the warmth of the duil grounds, the gentle showers and baimy atmosphere, is required to cause the result of the bursting blade from the tiny seeds, and the thought is not less impressive than that of the redemption of shiners. God, of infinite power, could not exercise the prorogative of forgiveness, as He could not do anything against His own nature. How could the same glorious being be the inflexible sovereign and the forgiving Father? Human reason does not attempt to selve the question. The melacy of Jehovan must be vindicated. As we laid plunged in the depths of the darkest grief the Son of God was sent, disclosing the way to heaven. By Christ's death there was left to us the greatest legacy, that of hie, and infinite love was being be the inflexible sovereign and the forgiving Father? Human reason does not attempt to such as grief the son of God was sent, disclosing the way to heaven. By Chri is impressed with the immensity of God's works. A seed no larger than a grain of sand enlarges into a

SPAING STREET PRESBYTERIAN CHURCH.

The Family Life-The Wife and Her Duties-

Sermon by the Rev. Dr. William Alkman.
At the morning services in this church the Rev.
Dr. Alkman preached on "The Wife and Her Dutles," in a discourse full of the eloquence of good sense, and no less artistic than theological. The church was crowded and the congregation yielded a breathless and edifying attention to the preacher

He took his texts from St. Paul to the Ephesians v., 22, and Paul to Titus, ii., 4-5, "Wives submit yourselves unto your own husbands as unto the

He said these words were received by many with smile of incredulity, and were even rejected absolutely by others. The promises of obedience made by the bride at the nuptial altar were frequently nowadays regarded as a mere formality-an Old

This obedience was not subjection on the part of the woman in a siavish sense; it was only the reciprocation of affection. The wife had left all for her husband, and the husband should be supreme. Whenever a woman's heart turned towards any one else all purity was gone.

These sacred principles duly attended to were a fount of happiness; but certain dutes followed from them. A wife should have no secrets from her husband. They should be one. Her husband's defects she should conceal even from her dearest friends, and from this wise rule she should never depart except when her case became desperate. Many women, however, imagine when they have secured a huskand they have done the work of their life. So they neglect themselves. Their rule, however, should be to essay constantly to solve the problem of married life, which is how to increase and strengthen love. That they could do by being after marriage all that they were before—neat in person, careful in word and active about their house, which latter should be bright and cheerful and fresh-smelling as a parterre of spring flowers. The house should not only be made pleasant, but the wife, besides keeping up her personal attractions, should, by daily reading of good books and by informing herself from the daily papers of the progress of events in the world around her—she should be able to interchange ideas with her husband and thus banish the cranit which is so often connected with the idea of home, and which leads the discontented husband so often into the paths of ruin when he has once set his heart on external dissipation. If attention to these points went hand in hand with the cultivation of the charm of her lady modesty, and that instead of dropping the butter words of contention like hot shot on the begal of the partner of her Joys and sorrows, she used all the byplay which tact and love would suggest—a genite tap on the shoulder, insinating her arm into his, soft, kind, honeyed words—home would then infallially be both for husband and wite the very portal of

CHURCH OF THE RECONCILIATION.

"The Living Wonder"-Sermon by Rev. N. L.

The Protestant Episcopal Free Church of the Re-conciliation, on East Thirty-first street, between Second and Third avenues, was well filled last evening with a numerous congregation. The regular even ing with a numerous congregation. The regular evening service, as prescribed by the Book of Common Prayer, and the lessons appointed for the day were read, when the Rev. N. L. Briggs, the pastor of the congregation, ascended the pulpit and delivered a very impressive and well prepared sermon on "The Living Wonder." He took for his text the 120th verse of the 110th Psaim—"Thy testimonics are wonderful; therefore doth my soul keep them." We hear, said the reverend speaker, much concerning the wonders in the arts, the sciences and the material progress of the present age; that in the present century we have achieved peculiar glory in the wonderful and unparalleled history of our race. All the departments of industry have witnessed great methods of reform. The conservatism of the East heard the West knocking at its gate, bidding it to shake off the dust of ages; in our own land the North has given up its treasures hidden for ages, and the South also caught the spirit of the age, and the rapidity of his progress is marvellous, and all the world looks on in astonishment at its quickening strides. We all feel the truth of this, and it is our peculiar honor and dignity to be members of the human family in the nineteenth century. But he was not there to recite the achievements of the century; he has come to speak of a wonder, of a living wonder, born before the sinews of this century and of many centuries before it were even fashioned, when yet the modest handicraft was acceptable to man, and science had done but little to lighten the yoke of his labor. And yet, it was a wondrous work, though

cradled in the darkness of the world, with no light around it but its own, amid none of the amenities of civilization. This work, with the Almighty for its patron, stands before this and all Christian ages as truly wondrous. It has not struggled for pre-eminence nor used the devices of man for its increase, yet it stands before the world as the masterpiece of creation. never equalled and which never can be. This work is the wonderful Word of God, the parent of all civilization and to which all ages kneel in reverence. Growing up in its own natal vitality, the Word, unheeding the persecution of the bigoted, it demands the tribute of all. Brooding the spirit of God's grace, it never dies in importance, but it is His promise of everlasting life. His will bid the word live as the utterances of His own heart, writing the name of God and of Jesus upon the banners of the age and holding up to the world the picture of its future destiny. This word of God has accomplished results which shame the wisdom of the wise. It must not abide in the houses or the chamber; it is the living power of God and superstition, bigotry and intolerance tremble when their victim reads the word. It always awakened the spirit of darkness, and history is full of attempts to check its shipt and its glorious course. The Word of God will never rest until all lies are exposed and every people shall be as full of the knowledge of the law as the sea is covered with water, and the falsehoods of the day shait have perished as those of old have perished. While decay was written on falschood eternal life was written on truth and on the Word of God. It is the fulcrum holding up the moral world, and may well be the living wonder. Though error may flourish and draw the coheris of passion around it the Word is never failing and will be triumphant. The speaker drew api illustrations from the Mahemmedan mosque at Damascus, and from Luther's refusal of the aid of the sword, and closed with urging the necessity of preaching the Word from the testimony of Jesus

ST. ANDREW'S ROMAN CATHOLIC CHURCH.

Sermon by Rev. Father Taylor, a Convert. The services at St. Andrew's Church, Duane street were conducted yesterday with the usual solemnicies. Sa Andrew's Church is one of the oldes parishes in New York, and the venerable pastor, Rev. Father Curran, has been many years in charge of it. At High Mass Rev. Father Taylor officiated, and he also preached. The lady who presided at the organ was Mrs. Burns. The mass sung, aided by a volunteer choir, was Hayan's No. 1.

Rev. Father Taylor, a convert from the English Established Church, in commencing his discourse took for his text Colossians, i., 9-14—"Giving thanks to God the Father, who had made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness, and nath translated us into the kingdom of the Son of his love." He said that this being the last Sanday before Advent was more than any other Sunday in the year that Christians were invited to give thanks to God, who made us partakers of the gospel and sharers in the inheritance He provided for us. The lesson inculcated was a simple one, and should lead us to return thanks for many gifts received from Almighty, but for none other more than the gift of faith. The reverend father said he wished to be brief and practical in his remarks. The best way to be a faithful Christian was to act up to what the lips professed, and make Christian doctrine the guide of life. At that last dreadful scene, when entering the gates of death, imagine what saints must regard as the fate of the dying sinner. God is not like man, and does not require thanks for favors bestowed. The greatest gift God can bestow upon man is that of faith in the Catholic Church. Now Catholics can be numbered by millions, and, whether by perversity, advisedly or ignorantly, they stray away from the fold of our blessed Redeemer, not two of them can believe in the same doctrine. By God's grace some have been brought back again under the influence of the Giver of all good. Some believe that doing justice to your nelignoor and abstaining from violating the laws of the land constitute all the duties of man on earth; others rely upon faith in God and the laws of what are considered eternal justice. But let us suppose a man successful in business, acquiring large amounts of money, east upon his dying bed. He has no Catholic faith. What must be the feelings of such a man? He believes in noting of the future except what is dim and nicertain. His wife and children surround him, but there is only dismay. He has no hope in the future, and in a moment passes from the world. Suppose one is brought to the bedside of a dying Catholic. Faith and hope illuminate the couch of the deping. The Christian pare has faith in God, who hath delivered us from the power of darkness, and bath translated us into the kingdom of the Son of his love." He said that this being the last Sun-The sermon was able, argumentative and elo-quent. It was istened to with the greatest atten-

MU TRAY HILL BAPTIST CHURCH.

At the Universalist church, corner of Forty-fifth street and Fifth avenue, the Rev. Dr. Chapm preached at the evening service to a large affid ashionable congregation. His text was taken from Proverbs, xix., 21:—"There are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand," He said that, viewed from a merely human point of view, man's course in this principle of he held to be not only false and where the ease of the evils and wrectned. This principle and the fluest principle of heart was onlightened and holy in it—and the fluest principle of heart with much force and fervor. Without reverence on the part of the wise and opened up the fluture even beyond the gates of eternity, and connected bota true conception of this in its inference alone threw light on the past and opened up the fluture even beyond the gates of eternity, and connected bota true interpretation fo which no referred was that there was an overrhing provience directing and governing according to the dictates of illimitable wissions. An analysis of man's own heart and experience illustrated and established this trutt. Two much control his own voilion, his desires, his thoughts, his deeper and experience illustrated and established this trutt. Two much control of the was the deal of the word on the part of the wist of the was the control in the power of the experience of the west of the wist of the was the very was not well filled last and wist of the was the very was not well filled last was only in its and the five was not well wist of the Sermon by Rev. Dr. Corry. divinity of the revelation of the truth of God as found in the Bible, it being an autograph of God, as it were, he dwelt on the latter clause of the verse, particularly "thy footsteps are not known." Omnipotence, who could comprehend that characteristic of the Divine Being. His omniscence was equally incomprehensible, so also was the triune character and aspect of the Delty, and yet His footsteps were in all those. Passing from the attributes he dwelt particularly on the varied dispensations of Providence, historically and socially. In the latter aspect of the dealings of God with man, where we had to rest very frequently entirely on faith in God, for if we were to trust him it was not because we could ever see the reason of this dispensations towards us, but we often were called upon to trust God when it seemed as though His dispensations towards us were all against us. Our Pather in heaven saw the end from the beginning; He saw that which was good for ms, and it frequently happened that it came to this that either He must tear the idol from us and put it in the grave, or He must put us in the grave. Then His dispensations in this regard were frequently disciplinary. He had crowned us with mercies and loving kindnesses, luxurious homes, wealth and all that it could bring—loving hearts in our family circle, troops of friends—all was a sunshine of daily life, yet we never acknowledged the giver. With the steeples of towering churches overshadowing our homes, with the song of Zion even in our hearing—with a preached Gospel, so eloquent, so persuasive, it might win us to listen to it for its external attractiveness, if not for anything else—we lived the lives of heathens; we never acknowledged dod, either in the family or abroad. God had ride overything to bring us to himself. He now took from us that upon which we had centred our lite's affections and the had thus brought us to Himself. When we got to our heavenly home we should see that He had not only done well but that He had loved us well also.

REV. M. GAUSE'S CHURCH.

Sermon by the Rev. Dr. Martyn Sendder, of

San Francisco.

A sermon was preached by this gentleman in the Rev. Dr. Gause's church, in Twenty-third street, yesterday forenoon. He took his text from St. Paul's epistle to the Ephesians. He described Paul as a man of great intellectuality, who "had his eye always on God," and who loved him with his whole neart. In the passage from which he read of the Scriptures, wherein the apostle intimates that there is one thing that he lacks, to be as he desired to be, in perfect communion with God, the speaker said that that one thing was personal perfection in its entirety. There were two kinds of personal perfection—the inward and the outward. The first was the perfection of the soul itself, and that was what Paul

sire to live the like over again, a detestation of the sins committed and a determination not to hanker for them, as the Israelite hankered for the flesh pots of Egypt. Sin committed was like a skeleton. It ditted before your eyes with its bones ratiling, and sin before us enticed us on by gentle voice and attractive looks. St. Paul meant, in fact, to forget the past by killing the future of transgression. The past should be buried out of sight. A Christian smould sorrow for it and could have a funeral over it file liked; but he should not go back to the graveyard and have the funeral over again after the thing was once done. The gate should be shut down squarely on the past. The speaker then closed by saying that Christians, like St. Paul, could gain that which the apostic craved for by doing as he did—"reaching first." for it and battling with the storms of life until they would have reached their eternal home.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Inauguration of the New Altar-High Mass Hewitt.

Catholic Church of St. Stephen's, in Twenty-eighth street, yesterday morning, every seat being occupied by the congregation, the aisles and the spaces around the doors being completely filled. It was expected that the magnificent marble altar, lately erected at an enormous cost (and which was fully described in the Herald exclusively), would be solemnly consecrated and dedicated to the service of God; but although that was the original intention of the reverend gentleman under whose auspices the altar was erected, it was subsequently agreed to defer the formal dedication until the return of Archbishop McCloskey from the Ecumenical Coun-cit. While, therefore, the services yesterday were of unusual interest, the mere signt-seers were some-what disappointed. The spiendid music and the pomp and state of the service of High Mass were, however, ample compensation to the devout congre-vation.

what disappointed. The spiendid music and the pomp and state of the service of High Mass were, nowever, ample compensation to the devout congregation.

The mass was Mozart's Twelfth, and was celebrated by the Right Rev. William Starr, Vicar General of the diocese. The deacon was the Rev. H. McDowell, nephew of Dr. Cummings, the founder of the parish, and the sub-deacon, the Rev. Eather Henry, of the Paulist Pathers. Rev. Dr. McGiynn, the pastor, and the courteous Pather Griffin and other clergymen assisted in the service. In the singing of the High Mass the usual double quartet of the church were assisted by thirty pieces of instrumental music and a chorus of fifty voices. The solos were sung by Madame De Lussan (soprano), Madame Anschutz (alto), Brookhouse Bowler (tenor) and Signor Coletti (onsso). The music of this grand mass was well sung throughout, and the choruses were harmonious and very effectively rendered. The solos were also finely sung. The thick incense curing up from the censers around the marble after and spreading through the vanide church its pleasant odor; the soft, mellow antumn light falling on the up-turned faces of the rapt congregation engaged in silent prayer; the solemn chant of the officialing prest, replied to by the low music of voice and harp, and in turn answered by the full swell of the chorus, rendered the occasion one of great solemnity. Commencing at half-past ten o'clock with the usual blessing of the after, around which white dressed acolytes flitted in the discharge of their sacred duties, the services did not conclude until after twelve o'clock.

The sermon was preached by the Rev. Father Hewitt, of the Paulist Fathers, who took for his text the eleventh chapter of Heorews, Commencing with the proposition that the altar is the corner stone not only of all religion, but of all institutions and human society, the reverend gentleman spoke at great length and with much force on the duties of the congregation and their obligations to the Church. He also dwelt on the present stat

ST. LUKE'S EPISCOPAL CHURCH

Rev. Mr. Hillard on Miracles.

St. Luke's (Episcopal) church, on Hudson street, near Grove, is one of the old landmarks of New York. It is very centrally located, and is spectable congregation. The pastor is the Rev. Dr. Tuttle. The interior of the edifice, though somewhat sombre and of the old style, is yet relieved by handsomely stained windows, and the altar, encircled by railings, is surmounted by an embroidered cross, and below or underneath the table appears the same-the emblem of salvaby the services performed yesterday, they have a leaning towards the High Church form. There are attached to the church a Refuge for Old Ladies, a

attached to the church a keruge for Old Ladies, a school for girls and a hospital. Four clergymen and sixteen young men joined in the services yesterday, all attired in sacerdotal roose.

The sermon was preached by Rev. Mr. Hillard. He took his text from the second chapter of John, which gives an account of our Saviour changing water into wine at the marriage in Cana. He said that to bring in view the lessons of Jesus was one of the chief objects of all the services of the Church. The hand we feel is most comfortable, and the more obecause we know we are waiking every day in the chief objects of all the services of the Church. The hand we feel is most comfortable, and the more so because we know we are walking every day in danger. There was before us pain, disease disappointment and death, and again sin, corruption and death. We need, then, that the hand that holds us should be powerful. Christ is the hand that protects us, and, being a worker of miracles and showing His support and protection. The Gospel of the Day shows that He can do all for us that we want. He touched the eyes of the blind and they were opened; He healed the leper; He walked upon the sea, and burst the bonds of death. His first miracle was at the marriage in Cana, and in it He showed His wisdom and bower; He manifested a glory worthy of Himself. The reverend gentlemen gave at some length the views of the Church on the marriage feast in Cana. There were some who looked to purely earthly events as beacons for their guidance. The attest could go no further than the Declaration of Independence. Others looked to the 7th of March speech of Danle Washers. least in Cana. There were some who looked to purely earthly events as beacons for their guidance. The atheist could go no further than the Declaration of Independence. Others looked to the 7th of March speech of Daniel Webster as their manifesto. It would be well just to see by his words and actions what a man is before expressing an opinion. The Same way Jesus of Nazareth is to be judged by His divine acts. We know Him by His wonderful acts and His wonderful wisdom and love. He was a irving, breathing and acting person, and not a figment of the inagination. He comes out to the human understanding as an ordinary business transactiop. He is the same wonderful Being who spoke on Mount Olivet and who came into the world full of grace and truth. Look at the story of Christ when in the waves with His disciples. Many words He uttered besides those transmitted to us. When Jonas was on board the tempest-tossed ship the heathens appealed to their several gods—the Jews to Moses—but the disciples appealed to Christ in their danger, and they were saved. Let us accept the loving teachings of this man, Jesus. Let us accept the stories told in the Gospei and inwardly digest them, and we may be certain that if we walk in the right path the Lord will nold us up.

"Henry VIII. and His Divorces."

At Zion church, corner Madison avenue and Thirty-eighth street, Rev. N. H. Chamberlain delivered the second of his series of lectures on "Henry VIII. and his Divorces," last evening before a numerous congregation. The speaker took the ground that the character of bluff King Hal, indefensible as it was in many regards, possesses no weight in the charge made by Catholics that such character gave birth to Protestantism. The true history of the English Reformation has never been written. Those who have given us a picture of it were too near the scenes of which they wrote to give a clear conception of them. He was willing to admit that; Henry VIII. was a defective ruler and Caristian, but he was only an instrument in the hands of God for the establishment of the pure religion and the reformation of the English Church. The kingship and marriage of Henry play an important part in the Reformation; for in the twelve years that elapsed between his marriage and the issuing of the Pope's built of excommunication the chief work of the Reformation was being done, the sirong leaven was at work in England and was soon bound to burst forth with tremendous vitality and make a wreck of Popery. The true question at the time was whether the Pope or Henry should rule England. It was true the latter had no legal right to divorce himself from Katharine, but Pope Clement had as little right to dictate to the independent sovereign of England. Between Clement and Henry othere was this difference—the former was a strong spiritual power, the latter a fearless and botent temporal monarch. Henry, in the tweive years preceding his excommunication, prepared himself for the struggle with Rome by turning the statute law of the kingdom against the religious institutions. He tore up the monastic orders, root and branch, and thereby struck a mighty blow at the Pope, cutting of his right arm in England. But he did not hesitate at taking the property of his subjects. He declared himself the supreme head of the Church, and had down death as the penalty of questioning that supremency. Thus it will be seen that King Henry was bott and marting and unchristian; but Protestants do not claim as the founder of their religion this strong, resolute and sangumary prime; for the truth is Henry died a Roman Calholic. As was said before, Henry was but an instrument in God's hands. But il Henry slew men for conscience sake, has not Rome done the same? while both were wrong and vengeful and their acts in many ways can find no just apologist. were too near the scenes of which they wrote to give a clear conception of them. He was willing

it would be moral hardhood to attempt a defence of the crime he committed in divorcing her from him; but all his offences, the speaker believed, re-ceived condonation for his one great act of estab-lishing on the soil of England the blessings of the Reformation.

CHURCH OF THE INCARNATION.

Sermon by William F. Morgan, D. D. A numerous congregation assembled at the Church of the Incarnation, Madison avenue, corner Thirtyfifth street, last evening, to listen to the Rev. William F. Morgan, D. D., who preached the first annual sermon before the Sunday School Association of the Protestant Episcopal Church in the city and county of New York. The reverend gentleman chose for his text Mark x., 13:-"And they brought young children to him, that he should touch them, and his disciples rebuked those that brought them." And also a part of John x., 10:--"I am come that they might have life, and that they might have it more

might have life, and that they might have it more abundantly."

After a few introductory remarks relating to the power and influence of the Sunday school, Dr. Morgan paid a high tribute to the children. He did not wonder that Christ bleased ittie children. In that sweet labor He must have felt a glean of sanshine fail upon Him, which entered His very soul and cheered it. How quick He was to chide the discipies who rebuked those bringing little ones to Him, and with what emotion, and tenderness, and love He exclaimed, "Suffer little children to come unto me and forbid them not." Consider the obligations due to childhood, due from the parent, due from us ail. No truth is more perfectly indicated than this: that there is a continual transmission of evil in this world from generation to generation. Sinful inheritations due to childhood, due from the parent, due from us all. No truth is more perfectly indicated than this: that there is a continual transmission of evil in this world from generation to generation. Sinful inheritors beget sin. We spread it over all lands, countries, kingdoms. Parents are sinners. Children are born and conceived in sin, and no thought is more awful than this reproduction of sin from sinful natures. He knew the power tof little children to rebuke us in a thousand ways for having lost their purity. We have all journeyed here from the days of childhood, but have we orought the purity and innecence of those days. Parents should repress the beginning of evil in their children, they should be prompted to an early and an earnest in telligence to the immortal part of the children, they should be prompted to an early and an earnest in telligence to the immortal part of the chilhood. He then spoke of baptism as the beginning of a true, Christian life, the training came afterwards. In this consecration of individuals to a divine life, the Church preferred to receive them as lambs, for she would then have an inducate in their training, but it welcomed as well; the young, the middle aged and the old. He spoke of the Lord's supper as being a higher enjoyment of spiritual grace. There must be in every soul a beganning of life, before an abounding. That beginning we recognize as baptism. The life that begins in that act of consecration may be lost, it is true, like seed cast upon stony ground. It is a fearful thing to grow in years and not grow in corresponding grace. The doctor then reviewed the manner in which the children of to-day are brought up. He sharply rebuxed the parent who neglected to instit by practice, as well as by preaching, in the minds of their offspring a love for the truth; parents who have brought their children to Christ in holy baptism, sit at their tables with them, giving losse reins to temper, and often uttering words which are caught and which germinate into sicruiness.

The sermon was

TWENTY-EIGHTH STREET CHRISTIAN CHURCH.

Sermon by Rev. Mr. Somerville. Mr. Somerville, of Greenpoint, officiated in this church and preached from Psalm xiv., 1-"The fool hath said in his heart there is no God." He said that some unbelievers thought that because there were no special manifestations of Divine power in this day-that because political, civil and social outrages did not meet with imme-diate Divine retribution, there was no God. The testimony of the Bible went to prove that an all-wise and all-powerful Delty existed, to whom in due tim all men must give account, and it was a remarkable fact that the leading atheists of modern times had but a very limited acquaintance with the facts and doctrines therein contained. Robert Owen, in his debate with A. Campbell, was compelled to admit that he had given the Bible but a carsory reading, and that David Hume had never read the New Testament entirely through. And that while Paine might star as a pointed not the first magnitude, Hume as a philosopher and metaphysician, and owen as a benevolent socialist, yet these men in reference to theology and revelation had not manifested the same mental power. And their conclusions might be considered partial and therefore inomplete and erroneous. The speaker then took a survey of the ground of theistical belief and adduced ultimate causation as a reason for belief in God. That there must be some centrifugal point, from which all other points derived their being. He who dened this involved himself in absurdity, and his logical position might be stated thus:—"From nothing by nothing something came." But this was inconceivable, and while we were not justified in disbelieving anything merely because it was inconceivable, the belief in such a negation would require a greater effort of mind than any of the miraculous events recorded in the Old or New Testaments. Natural evolution, innate force and the apparent indestructibility of matter were then noticed, the speaker remarking that it did not follow that that which now exists has always existed, or that what exists now will always existed, or that which now exists has always existed, or that what exists now will always existed, or that what exists now will always existed, or that what exists now of the follow that that which now exists has always existed, or that what exists now will always exist all men must give account, and it was a remarkable fact that the leading atheists of modern times had self in greater absurdities than it was conceivable to invent on the side of belief, and would justly merit the appellation of the Psaimist, "The fool hath said in his heart there is no God."

COOPER INSTITUTE LECTURE ROOM. Conflicts at Rome-The Ecomenical Council and the Destiny of Roman Catholicism-

Lecture by Dr. Rogers at Cooper Institute. Dr. J. W. Rogers, of Memphis, Tenn., lectured las evening at the Cooper Institute on "Past Conflicts of Rome, Giving Fromuse to the Ecumenical Coun-cil." The lecturer said he should not undertake to define what the Ecumenical Council might do, but he feit safe in asserting that nothing would be done contrary to the syllabus of the Pope. Some people pretended to believe that the Pope was controlled by the Jesuits, and that he would not govern the Council, but it was as clear as the noonday sun that the Pope's syllabus was vindicated in all the history of Pope's syllabus was vindicated in all the history of the Catholic Church. It was not to be supposed that the Pope had called together a sort of American debating society to discuss the terms of the syllabus; those had been aiready fixed. According to the canons of the Catholic Church the Pope still had all the authority conferred by 8t. Peter, and presided over the bishops, so that the Council could not go beyond the limits of the syllabus, as has been demonstrated in all previous councils, where the most obsequious reverence had been manifested towards the rescript of the Pope. Here in New York was a class of people who proclaimed themselves as liberal Catholics. In the carly days of martyrdom and self-sacrifice it had been decided by the Pope that no decree of a council could bind the conscience without his sanction; and how could these so-called Catholics of New York presume to decide upon principles of faithy in explaining the intent of the Holy Father at Rome, as indicated in his syllabus, the lecturer said that he should confine himself to the subjects of progress and modern civilization. He had heard Protestants say that the Pope was opposed to progress, to railroads, the telegraphs and all the great achievements of the age, and especially to religious liberalism. Liberal Christianity, in the ordinary acceptance of the term, was a delusion, and those who professed it were divorced from true Christianity. The speaker then attacked the theories of Professer Fitch, of Harvard, and after referring to the various methods employed at the present day for the dissemination of so-called truths said that the enly genuine leachers of truth were those who obeyed the mandates of the Pope and taught his commands to the people. While all other philosophies had proved vain and foolish the Catholic Church alone was substantial and true, and in all the nistory of the world no element of truth had ever been set forth or ever would be discovered that was not already embodied in the Catholic Church. An archbishop of Paris ha the Catholic Church. It was not to be supposed that the Pope had called together a sort of American de-

united, if it ever accomplished anything. The Catholic Church was the champion of liberty, and the supremacy of the Pope and the infallibility of his decrees involved the very existence of liberty. He could show that the Catholic Church never had persecuted, but that it had always been the mediator between ofenders and the State; that the Spanish Inquisition was not the work of the Church, but of the State, and that all the triumphs of civilization, all poetry and painting and statuary were creatures of the Catholic Church. He believed that a Catholic conscience would soon control America; that in less than fity years this would be the grandest Catholic country in the world; that the Capitol, transferred from Washington to a more central locality in the West, would be the palace of the Catholic world's Primate, and that while Germany and England and New England were casting up their fireworks to perish in darkness, the Catholic Church would be grandly advancing in glory and immortality.

CATHOLIC CHAPEL CORNER STONE LAYING.

Yesterday afternoon, in presence of an immense concourse of people, numbering between 5,000 and 5,000 persons, the corner stone of the new cathedral erection on a magnificent site on South Broad street, Newark, N. J., was placed in position with the impressive ceremonies peculiar to the Catholic Church. A procession of clergy, the Society of St. Vincent de Paul and the Sculinaries from Seton Hair College formed at the residence, on South Broad street, of Mr. Towle and proceeded to the chapel grounds. A very effective sermon was preached by Rev. P. McCarty, Vice Freeldent of Seton Hail college, after the stone had been land by Vicar General M. A. Corrigan. The totar ciergymen present were Rev. Fathers G. H. Doone, T. M. Küleen, J. F. Dalton, C. A. Reilly and Dr. P. J. Garver.

Doone, T. M. Killeen, J. F. Dalton, C. A. Reilly and Dr. P. J. Garvey.

"The new chapel is merely the beginning of the contemplated work. It is intended as soon as sufficient funds are raised to erect a grand cathedral, which will be the Notre Dame of New Jersey. The lot, purchased some time ago at a cost of \$50,000, has a frontage on Legrange street of 204 feet, with a depth on South Broad of 400 feet.

THE NEW HEBREW HOSPITAL.

Special Committee Meeting Yesterday-Re port of the Donations Received-The Plans Adopted-Location of the Hospital and Description of the Buildings.
A special meeting of the committee appointed to

raise funds to build the new Hebrew Hospital,

intended to be an enlarged branch of the Mount

Sinai Hospital, was held vesterday afternoon in the

ecture room of the Temple Emanuel, corner of Fifth

avenue and Forty-third street. Mr. Benjamin Nathan

the committee, read the minutes of the last meeting, which were adopted with a slight correction. Several of the gentlemen of the committee reported ad-ditional donations in money received by them from numerous persons of various sums, either in cash or by subscriptions, since the last meeting, amounting in all to \$13,700, increasing the fund for the hospital now available to upwards of \$50,000 Among the donors may be named:—A. T. Stewart, \$5,000; E. J. King. \$5,000; Benjamin Nathan, \$2,500; I. & W. Seilgmann, \$1,500; Peter Cooper, \$1,600; Jacob Stiner, \$1,500; Hoyt. Spragues & Co., \$1,000; Jacob Stiner, \$1,500; Hoyt, Spragues & Co., \$1,000; Fisk & Hatch, \$1,000; Lawrence M. Cohen, \$1,000; Isaac Bernheimer, \$1,000; Joseph Stiner, \$1,000; H. B. Claffin, \$500; D. C. Hays, \$500; Miss Hendricks, \$500, and many others with like or less amounts.

Quite an extended conversation arose on the question whether it would be expedient to apply to their co-religionists in their corporate capacity as congregations or to rely upon the exertions and the influence of the committee with the individual members. Much diversity of opinion prevailed upon this point, and it resulted finally in a general agreement to urge the special sub-committee, of which Mr. Max Stadler is chairman, to make all arrangements appropriate in their opinion for the collection of funds, and to increase their number if found requisite. It was further resolved that members who have obtained subscriptions be requested to collect the amounts and pay them over to the treasurer as soon as possible. One of the committee reported that the services the Mount Sinal Hospital has rendered may be gathered from the fact that within the last four years fifty-two patients had been received who were injured on the Hudson River Railrond, and whose treatment at the hospital area through forty-three and a haif months in the aggregate. One of these patients has been in the hospital already three months, and may probably remain there two months longer to be perfectly cured. For all this service the hospital has neither received nor charged a single cent, its services being rendered gratuitously.

On motion of Mr. Emanuel B. Hart it was resolved that all the members of the committee be requested in writing by the secretary to be present at the next meeting, with a rottee that their non-attendance at the next meeting subsequent to that will be considered equivalent to a resignation of membership by the absentees, and others will be chosen in their stead. The meeting from a form the proposed new hospital have already been adopted. They were prepared by Messrs, Griff Fisk & Hatch, \$1,000; Philip Speyer, \$1,000; W. Butler Duncan, \$1,000; Lawrence M. Cohen. \$1,000;

will be adorned with flowers, shrubbery and fountains, and against the centre of the rear enclosure will be placed the engine house. The cost of the building is estimated at \$10,000. The excavation for the foundation has already begun. It is to be a me enarity, destined for the gratultous admission and treatment of all without distinction of religion, nationality, race, color or sex. The present officers of the hospital are:

President, Renjamin Nathaa; Vice President, Emanuel B. Hart; Treasurer, Lewis May; Honorary Secretary, Samuel A. Lewis; Secretary, "Juns J. Lyons; Soard of Directors, John M. Lawrence, Stomon Sommerich, H. Aronson, Lewis Falmann and J. Abercassis.

PERSONAL MOVEMBURS

Governor Fenton and daughter are in Rome. Governor Palmer, of Dimois, abjures protective

"Wild Bill" has been elected Sheriff of Ellis county. Texas.

Chicago refuses to pay \$584 for entertaining the California pioneers.

General Pitman, a Mexican hero, is in the Washington Insane Asylum. Edmonia Lewis, the colored Boston sculptress, is

Della Collins has started in Ohio a paper opposed to female suffrage.

o female suffrage.

A young lady was seized on a street at Terro Haute, Ind., last Saturday evening by a man, who attempted to out off her hair. He was prevented by her mother, who was walking a httle in advance.

The communion service which was stolen from the Congregational charen in Bristol, Conn., about a week ago, has been recovered. It was plated ware, and the thief indignantly love.

the Congressational church in Bristol, Conn., about a week ago, has been recovered. It was plated ware, and the thief indignantly informed the pastor of the church where he might flud it.

M. Ferdinand de Lesseps will be married to Mile. Louisa Helena Autard de Bragard at Sucz on November 25. M. de Lesseps is related to the Empress Engenie, and his marriage contract will be signed by the Emperor and Empress of the French. Prince Hassan, the second son of the Viceroy of Egypt, has just matriculated at Oxford as an undertraduate of Christ church. His Royal Highness is of course, an orthodox Mussulman, and therefore will be exempt from "keeping chapeis" and hearing himself prayed for every Sunday among the Jews, Turks and infidels.

While Rey, M. Ferry, a local Methodist preacher.

will be exempt from "keeping chapeis" and hearing himself prayed for every Sunday among the Jews, Turks and infidels.

While Rev. M. Ferry, a local Methodist preacher, was addressing a congregation at Columbia, Brazono county, Texas, on the evening of the 8th inst., six armed desperadoes entered the church and fired on and killed him instantly. Rev. Mr. Hardwell, the minister in charge, who was sitting in the pulpit, was knocked down by one of the raffians; but, as he is a very powerful man, he railied and took the weapon away from his assatiant. The assassing then ran out of the house.

A letter was received at the Treasury Department a few days since from a party in Indiana, saying that nothing has ever been done with the £100,000 bequeathed to the United States by James Smithson except to lay the money at interest. He proposes a plan for £10,000 of the money, stating limit he will take a twenty-five years policy of He insurance for \$10,000, which will cost, paid up, \$3,000, the dividend to stand, which will double the interest and increase the policy to perhaps \$30,000, to be placed in the bands of the government.

Hon. E. B. Washburne, the American Minister at Paris, gave his first reception on the evening of the 3d mat, at his new residence in the avonue de l'imperature. There were no laddes present, Mrs. Washburne the lang still indispessed. Among the principal guess on the occasion were Senators Chamiler and Ramsey, Mr. Hale, late United States Minister to Madrid: Captain Worden, Stumet B. Rogres, James Praden, Clement Barclay, General Merodith Read, United States Consular Paris, &0, &c. The manison, which is inhabited excusavely by the Minister and his family, is specious and pleasantly situated, being midway between the Arc de Triemphe and the entrance to the Bois de Bottlogne. The office of the legation is in another part of the city.